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of the meeting, the titles, and, if possible, abstracts of their papers, to the General Secretary. The subjects discussed by the Congress relate to : (1.) The native races of America, their origin, distribution, history, physical characteristics, languages, inventions, customs, and religions. (2.) The history of the early contact between America and the Old World. All persons interested in the study of the archæology, ethnology, and early history of the two Americas may become members of the Congress by signifying their desire to Mr. Marshall H. Saville, General Secretary of the Commission of Organization, American Museum of Natural History, New York, and remitting either direct to the Treasurer (Mr. Harlan I. Smith, American Museum of Natural History), or through the General Secretary, the sum of three dollars in American money. The receipt of the treasurer for this amount will entitle the holder to a card of membership and to all official publications emanating from the Thirteenth Session of the Congress. Mr. Morris K. Jesup is President and the Duke of Loubat Vice-President of the Commission of Organization.

AMERICAN ASSOCIATION FOR THE ADVANCEMENT OF SCIENCE.—The Fifty-first Meeting of the American Association for the Advancement of Science will be held at Pittsburg, Pa., June 28–July 3, 1902. Mr. Stewart Culin, of the University of Pennsylvania, will preside over the Section of Anthropology.

Papers offered by members of the American Folk-Lore Society will be read in the sessions of Section H, Anthropology.

In order that a preliminary programme for the Section may be distributed in advance of the meeting, titles of communications should be sent to the Secretary as soon as possible. Abstracts of papers, or the papers themselves, may be sent later, at the convenience of the authors, who are reminded that no title will appear in the final programme until the paper, either in full or in abstract, has been passed upon by the Sectional Committee.

Members intending to be present will address the Secretary of the Section, Mr. Harlan I. Smith, American Museum of Natural History, New York, N. Y.

BIBLIOGRAPHICAL NOTES.

JOURNALS.

RECENT ARTICLES OF A COMPARATIVE NATURE IN FOLK-LORE AND OTHER PERIODICALS.

ADRIANÍ, N., en A. C. KRUYT. Geklopte boomschors als kleedingstof op Midden-Celebes en hare geographische verspreiding in Indonesië. (*Int. Arch. f. Ethnogr.*, 1901, xiv. 139–191.) Treats of the manufacture and use of bark-cloth in Central Celebes and over Indonesia generally. Notes by Dr. Schmeltz give interesting interpretations of native names, technical terms, etc.

AZOULAY, DR. Sur la manière dont a été constitué le musée phonographique de la Société d'Anthropologie. (*Bull. et Mém. Soc. d'Anthr. de Paris*, 1901, v^e s., ii. 305-320.) Brief account of the origin of the "Phonographic Museum," where are now stored phonograms of nearly 100 languages, dialects, patois, etc.

BERG, R. Skolpojks-ock studentslang. (*Svenska Landmålen*, 1900, xviii. No. 8, 1-48.) Vocabulary of slang of schoolboys and students from various parts of Norway and Sweden.

BOLTE, J. Ein dänisches Märchen von Petrus und dem Ursprung der bösen Weiber. (*Ztschr. d. ver. f. Volkskunde*, 1901, xi. 252-262.) Discusses seventeenth century tale of "the origin of the bad women" and its Oriental affiliations.

VON BUCHWALD, G. Der Ursprung des Rundlings. (*Globus*, 1901, lxxix. 293-298, 319-323.) This article on the "round village" includes an interesting but rather imaginative discussion of Teutonic terms for "village."

CAPITAN, L. Les cupules à l'époque paléolithique et sur les milliaires romains. (*Rev. de l'Ecole d'Anthr. de Paris*, 1901, xi. 184-195.) Treats of "cup-marks" on palæolithic monuments and Roman mile-stones. Compares them with the pit-tings on certain Numidian monuments.

CARMI, MARIA. Il dramma della passione ad Oberammergau. (*Arch. p. l. Stud. d. Trad. Pop.*, 1901, xx. 88-95.) This second section deals with the literature about the Passion Play, the real public interest in which dates from about 1830. Wetzstein's bibliography enumerates 200 German, 14 English, and 5 French works all belonging to the nineteenth century.

CHIBBARO, L. Le donne di Tunisi. (*Arch. p. l. Stud. de Trad. Pop.*, 1901, xx. 60-63.) Brief account of life of Tunisian women (Moorish, Negro, Jewish) women.

D'ENJOY, P. L'hospitalité à travers les âges. (*Rev. Scientif.*, 1901, 4^e s., xvi. 143-148.) Treats of the laws of hospitality among the Romans, the peoples of the Orient, India, China, etc.

HARTMANN, M. Die Frau im Islam. (*Ztschr. d. Ver. f. Volkskunde*, 1901, xi. 237-252.) General account of the past and present condition of woman under Islam, with special reference to Egypt of to-day.

HAUFFEN, A. Das deutsche Spottlied auf die Flucht des Königs Heinrich von Polen, 1574. (*Ibid.*, 1901, xi. 286-289.) Gives text of German satirical song on the flight of King Henry of Poland in 1574.

HÖFLER, M. Das Spendebröt bei Steberfällen. (*Globus*, 1901, lxxx. 92-97.) Treats of "death-bread," "funeral meals," etc., in Europe (Germany in particular).

FEILBERG, H. F. Der böse Blick in nordischer Ueberlieferung. (*Ztschr. d. Ver. f. Volkskunde*, 1901, xi. 304-330.) The "evil eye" in Norse tradition.

GARNAULT, P. Sur la possibilité des idées hygiéniques dans la haute antiquité. (*Bull. et Mém. Soc. d'Anthr. de Paris*, 1901, v^e s., ii. 105-110.) In antiquity hygienic ideas would have been largely impious, hence "the idea of hygiene is absolutely modern." Refers to Egyptians, Hebrews, etc.

HADDON, A. C. The omen animals of Sarawak. (*Pop. Sci. Mo.*, 1901, lx. 80-88.) Treats of the omen-aspects of birds and other animals among the Dyaks of North Borneo.

La mer et les eaux. (*Rev. d. Trad. Pop.*, 1901, xvi. 311-320, 361-369, 420-427, 473-484.) Folk-lore of all kinds relating to sea and shore, their contents, inhabitants, etc., real and imaginary.

LASCH, R. Die Verbleibsorte der Seelen der im Wochenbette Gestorbenen. (*Globus*, 1901, lxxx. 108-113.) Treats, with many bibliographical references, of folk-thought all over the globe concerning the place of abode of the souls of women dying in childbirth.

LEFÉBURE, E. L'arc-en-ciel. (*Méhusine*, 1901, x. 193-199.) The concluding section of Lefébure's extended study of the literature of the rainbow. Treats of the rainbow with the poets of classical antiquity.

LETOURNEAU, C. La femme à travers les âges. (*Rev. de l'Ecole d'Anthr. de Paris*, 1901, x. 273-290.) Treats of the past, present, and future of woman,—beast of burden, slave, minor, subject, instrument of pleasure, ignorant companion, social equal, enlightened complement.

LOVETT, E. The ancient and modern game of astragals. (*Folk-Lore*, 1901, xii. 280-293.) An interesting study of the widespread game of "knuckle bones."

LUMBROSO, A. Note sul numero 13. (*Arch. p. l. Stud. de Trad. Pop.*, 1901, xx. 46-47.) Notes of superstitions about 13.

MAJEWSKI, E. Bez i hebd. (*Wisla*, 1900, xiv. 527-597.) Folk-lore of the elder (*Sambucus*), with special reference to Poland.

MEINHOF, C. Ndalama. (*Verh. d. Berliner Ges. f. Anthr.*, 1901, 192-194.) Interesting account of a Greek loan-word (*δραχμή*) in the Bantu languages of South Africa.

VON NEGELEIN, J. Die volksthümliche Bedeutung der weissen Farbe. (*Ztschr. f. Ethnol.*, 1901, xxxiii. 53-85.) Treats, with numerous bibliographical references, of folk-thought about the color "white," albinism, etc.

———. Seele als Vogel. (*Globus*, 1901, lxxix. 357-361, 381-384.) Treats of the idea of the soul as a bird among peoples ancient and modern. The article is well supplied with bibliographical references.

———. Das Pferd in der Volksmedizin. (*Ibid.*, 1901, lxxx. 201-204.) Brief general account, with bibliographical notes, of the horse in folk-medicine.

———. Die Reise der Seele ins Jenseits. (*Ztschr. d. Ver. f. Volkskunde, Berlin*, 1901, xi. 263-271.) This third section deals with "attempts to hinder the return of the soul."

PEET, S. D. Religious influence on ancient art and architecture. (*American Antiquarian*, 1901, xxiii. 339-351.) General discussion, with reference to Old World examples.

POMMEROL, F. Origines du culte des vierges noires. (*Bull. et Mém. Soc. d'Anthr. de Paris*, 1901, v^e s., ii. 83-88.) Comparative study of the "black idols" of virgins found in the Mediterranean region, and of those in France in particular.

REGNAULT, J. La médecine en Indo-Chine. (*Rev. Scientif.*, 1901, 4^e s., xvi. 748-749.) Brief sketch of modern medicine among the Indo-Chinese peoples. The author is about to publish a book with the title *Médecine et pharmacie chez les Chinois et les Annamites*.

REISSENBERGER, K. Zu dem Volksliede von der Tochter des Kommandanten zu Grosswardein. (*Ztschr. d. Ver. f. Volkskunde*, 1901, xi. 298-304.) Author considers this folk-song a variant or an outline of the legend of "Monk Felix."

ROLLAND, E. La formulette de la sève. (*Méhusine*, 1901, x. 204-211.) Cites from various regions of France fifty-two versions of the rhyme used by children in loosening the bark of their willow whistle.

ROTH, H. L. On permanent artificial skin-marks. (*Journ. Anthropol. Inst.*, 1900, xxx. misc., 116-118.) Treats of the Tahitian *tattoo*, the Maori *moko*, and similar processes among other peoples.

SAINÉAN, L. Les géants et les nains d'après les traditions roumaines et balkaniques. (*Rev. d. Trad. Pop.*, 1901, xvi. 293-310.) Folk-lore about giants and dwarfs in Roumania and other parts of the Balkan peninsula. The names for "giant" are very interesting.

———. Les marionnettes en Roumanie et en Turquie. (*Ibid.*, 409-419.) Treats of puppet-shows in Roumania, Turkey, etc.

———. Les fées méchantes. (*Mélusine*, 1901, x. 217-226, 243-254.) A detailed account of the *iele* ("they") or "evil fairies," in the folk-lore of Roumania, etc.

———. Les noms du diable en roumain. (*Ibid.*, 256-258.) Cites twenty-two names for the devil in Roumanian, with explanations.

SCHUCHARDT, H. Ueber Basken und Romanen. (*Sitzgber. d. anthrop. Ges. in Wien*, 1901, 40-42.) Discusses some interesting Romance loan-words in Basque.

———. Sichel und Säge; Sichel und Dolch. (*Globus*, 1901, lxxx. 181-187, 204-209.) Interesting to folk-lorists on account of the discussions of the many names of these implements and instruments in divers tongues, — sickle, saw, dagger, etc.

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STOLL, O. Die Erhebungen über Volksmedizin in der Schweiz. (*Schweiz. Arch. f. Volkskunde*, 1901, v. 157-200.) Details for a *questionnaire* on "folk-medicine."

SULLY, J. The laughter of savages. (*Intern. Mo.*, 1901, iv. 379-402.) *Résumés* the evidence as to the occurrence of laughter among primitive men, — it seems to be both varied and abundant.

SYKES, E. S. Persian folk-lore. (*Folk-Lore*, 1901, xii. 261-280.) Treats of Persians, Guebres, Baluchis.

TETZNER, F. Finnisch-ugrische volkskundliche Studien. (*Globus*, 1901, lxxx. 233-235.) *Résumés* Krohn's recent study of Finnish "magic songs," etc.

TUCHMANN, J. La fascination. (*Mélusine*, 1901, x. 201-204, 226-227.) Discusses laws relating to sorcery, etc., in western Europe 406-914 A. D.

VASCHIDE, N. et H. PIÉRON. Le rêve prophétique dans les croyances et les traditions des peuples sauvages. (*Bull. et Mém. Soc. d'Anthr. de Paris*, 1901, v° s., ii. 194-205.) *Résumés* data concerning the dream in primitive religion and folk-thought.

VOSS, A. Fragebogen zur Ermittlung und Beschreibung der noch im Gebrauch befindlichen oder ehemals gebräuchlichen Schriftsfahrzeuge einfachster Bauart und Einrichtung. (*Sitzgber. d. anthrop. Ges. in Wien*, 1900, 197-199.) *Questionnaire* on boats of the simple kind now or formerly in use.

VUKASOVIC, V. V. Vjestice (le streghe) presso gli Slavi meridionali. (*Arch. p. l. Stud. d. Trad. Pop.*, 1901, xx. 102-118.) An account of witches, witchcraft, etc., among the southern Slavs. Many witch names are cited.

WEBSTER, H. Japan and China. Some Comparisons. (*Nat. Geogr. Mag.*, 1901, xii. 69-77.) General discussion of resemblances and differences between the Japanese and the Chinese.

A. F. C.